

Cordova, Alaska  
April 15, 1936

Dear Dr. Somerndike,

I am going to tell you something that came to my ears in a round about way during the month which will give you an idea what the natives here think about the Sunday School Missionary.

We know pretty well the people who run the dairy. They are good folks. They help a number of native families by supplying them regularly with milk without being paid for it. These families are in pretty bad circumstances. The fathers get odd jobs about town. The children and sometimes the mothers come to the service I hold at the Government school. The woman who runs the dairy asked the children one evening what they thought of Mr. M. Adoo. One of them spoke up, "One time a man asked my daddy to split a whole cord of wood into kindling for fifty cents. Mr. M. Adoo would never do that." Meaning that people of the town took advantage of their circumstances to get work done as cheaply as possible?

The work of the month was a rush up to Easter. To begin with, the Ladies' aid bought us a new stove. They have certainly done all in their power to make us comfortable, and livable in the house. So I had to have meetings with the house committee of the aid, and with the trustees, both to consider the stove, and to consider some minor repairs to the building. Also we talked about what disposal would be made of the gymnasium now that the new municipal gym - is being built. And by the way, work starts on it today. We supposed that our gym would still be used for handball, volleyball, badminton, and gymnastics. The trustees are going to charge fees for its use to cover light and any heat necessary.

I must make a report too, on what I did about the "World Day of Prayer." The reason my report is delayed is that we made three days of it rather than only one. We devoted the last three Sunday Evenings in March. I preached on the following subjects 1. "The Practice of Prayer" 2. "Asking for Bread"

and 3. "For Ourselves - For Others" It was in this last sermon that I stressed the Missionary Viewpoint. I tried to bring out the fact that Christianity is essentially Missionary, and that the mission church, being itself the object of missions, loses the viewpoint. By telling a few incidents related by both home and foreign missionaries, I tried to awaken in the people a Missionary Consciousness. If the proper following up is made, several good things ought to arise out of this series. We used several kinds of prayer during the services, silent prayer, directed prayer, and prayer lead by an individual. If more people pray both in private and in public, I will feel that we have not held these meetings in vain.

I baptized my first baby here on March 15. We would have waited until Easter only his daddy went down to Juneau to a job. The baby's name is Vaughn Max Crawley, and is a husky youngster about six months old.

Palm Sunday was the date set by the Rainbow Girls to attend Church in a body. They asked for a special sermon. So I preached to them on their own text on the subject, "The God of the Covenant." And I told them of the "New Covenant" that God made with man through Jesus Christ. and the part which they have in the "new Covenant."

We made a special effort to have a good attendance at all the Easter Services. As you can see from the figures in the report there was quite an increase at all the services. We had the cooperation of the force at the "Times" office, who advertised all our services quite liberally. We thought the services sufficiently important and of lasting enough interest to dignify them with programs. We had them printed and had copies in the local hotels, as early as Friday. But it availed us little.

The Weather man took a hand in our Easter Celebration and gave us a blizzard. It snowed six inches in about twelve hours. That kept the attendance down at all the services on Easter Sunday. We would have had about 250 at the evening service had it been a nice day. As it was, everything went off all right. We had good crowds at all meetings.

at our Communion service which we held on Good Friday evening, we had 26 in attendance. We all felt that was the best of the Easter services.

I had thought I would wait until Mr. Smith came to the assembly for you to look at our Easter program but I can not resist sending you one.

A new priest of the Russian Church has been assigned to Kodiak - that includes this town. He stopped here on his way and held services. He does not object to my services, but when he is here I discontinue them so that he may exert all his influence. He thinks the natives here are in an awful state of degradation. I feel much the same way. It is hard to work against the willful degeneracy of two races, where one is pulling the other down, and the other helps the fall. No one is trying to help matters much. Even those in authority who ought to deal with cases as they are presented to them, are very lax, and in fact aggravate the situation. It is a matter that must be worked from our angle, and God is the only one that can do anything with these people. What I have to do is open up the way so God will have half a chance, because He most certainly does not like things as they are. Pray for us that we may have power over this work of the Devil and his agents, and that we may restore this race to its rightful heritage as a part of the Humanity that God made in His own image. I could say lots more, but there is little use getting incensed about it. What we need to do is get busy about it. You know, there are lots of things we talk about, think

about, but unless we do something about it, or get people acting about it, we accomplish nothing. The preacher, as I see it, is worth little if his congregation does not react in some way to his preaching.

And that brings me to another subject right nicely. You mentioned "self-support" in your last letter. You mentioned "taking on \$100 more of my salary by April 1." Well, this church has anticipated that a number of times. As a matter of fact, the church's budget is not increased a whole \$100 as you may have been led to suppose from my report. The amount raised Feb. 1935 to Feb. 1936 was just \$10.00 more than the year previous, and that if we collect our budget of \$900.00 that will be just \$26.00 more than 1935-36. This year there were eleven (11) boxes of envelopes given out as against eight (8) in 1935-36. As for taking on \$100.00 by April 1, well, last April 1 was past when I received your letter. Perhaps we can do it but I have a job ahead of me facing such things as, "I don't think you had better do that. First think you know they will write us asking us to take on more of your salary." That was why the printing of programs was opposed, even though the idea was conceived by one of the trustees. They feel they are at the limit of their finances right now. That all came out at the meetings of the trustees without my showing your letter or mentioning its contents. Nevertheless, this gives promise of being a good year for Cordova, with all the canneries operating, with two new boats for the Alaska Line, and it is the five year cycle for the fish, well, I'll see what can be done. It may take time.

In fact things have sounded so good that I had in mind doing some longshoring at \$1 an hour to pick up some of the extra money that everyone says will be loose here this summer; and they are short handed, too. But I guess that can not be.

Sincerely yours, William M. Adoo

May  
5th  
1936

Rev. William McAdoo,  
Cordova, Alaska

Dear Mr. McAdoo:

I read with much interest your letter of April 15th, accompanying your report. It is too bad after the preparations you made for your Easter service that it turned out so stormy; but apparently the storm did not have a deterrent effect upon the devoted spirit of the people, for your attendance, it seems to me, was very good under the circumstances.

I like the way you handled the World Day of Prayer exercises, and I am greatly pleased that you took advantage of the opportunity to impress upon the people the lessons of Christian discipleship, bringing out the practical point of sacrificial giving. You will have to get the congregation at Cordova into a different attitude toward their church. They must regard it as theirs and not as an enterprise which the Board has planted in Cordova with the idea of imposing it upon them. Instead of having a fear that the Board will expect them to pay the entire salary of their missionary, they ought to cherish a zeal to do that very thing at the earliest possible moment. Every congregation that has the right spirit should have a pride of self-support and should try to bring itself to a place where it will support its own minister as rapidly as possible, even though it does involve sacrifice. It is going to take time and patience to bring the church up to this after all the years during which they have cherished the wrong idea about their relationship to the Board and to their denomination at large; but it is one of the things that you ought persistently to emphasize in talking with your church officers and in your teaching and preaching. It seems to me that one of the best ways to accomplish this would be to get the officers of the church to agree that they will assume each year an additional \$50 or \$100 if possible toward your salary, thus releasing the Board gradually from any obligation for the salary of their minister. They should be told that this is one of the ways in which they can contribute to the missionary work of the church, because by assuming your support they are releasing Board funds to make possible the support of the gospel in places where it has not yet been preached.

I do not quite understand why you discontinue your services when the Russian priest comes to town. I was talking with William Paul about this today. As you know, he is the President of the Alaska Native Brotherhood, and he happened to be in my office. He agreed with me that it is not a good idea at all for us to step out of the way when the Russian priest arrives, as though he had a prior right to the field. The psychology of that action is all wrong, as you will undoubtedly agree when you consider the matter. The Presbyterian minister has the same right in Cordova as the Russian priest, and there is no reason why we should recognize any priority on his part or on the part of his Church. You say that you discontinue your services "so that he may exert all his influence". Why should he be encouraged to "exert his influence" over the people? The gospel which you preach, and the doctrine for which your Church stands, are in accordance with the teachings of the Scriptures; and for us to step aside when a representative of the Russian Church ar-

rives, would seem to be an indication that we believe that he is right and that we are simply intruders. I hope you will not continue this practice. You must be more aggressive and more persistent in pressing the claims of Presbyterianism upon the people, and in making it understood in the community that the Presbyterian Church has the prior right over all churches, because it represents the truth as taught in the Word of God, and because it is opposed today as it has always been, to the teachings of the Greek and Catholic churches, and to the prelatical system.

Possibly I have misinterpreted your letter. If so, you may disregard what I have written; but if I have interpreted your letter correctly, I think that you are very unwise in yielding even in the slightest way to the representative of the Catholic Church or to the representatives of any other Protestant denomination. There is still room for militancy in our Christian work.

Faithfully yours,

JMS:BH

Cordova, Alaska  
May 15, 1936

Dear Dr. Somerndike,

This month has seen the sun edge gradually around to the Northwest. Consequently the days are getting much longer. I go down to the Government school each time now in daylight.

I have been very enthusiastic contemplating the trip up the Railroad. The Snowplow began its work on April fifteenth and they worked through to mile 101 in about two weeks and found the bridge washed out. They started driving piling and the first train is expected to go north tomorrow May 16. I would go up then but it is a Saturday and also if I went up, more ice might go out of the river and take more bridges out, and I would be forced to stay for a week or two more than I planned.

We spent the early part of the month getting the house ready for entertaining the Ladies aid on May 3. The wife gave it a thorough scrubbing - after our new stove was installed - and let me say, it needed it. The new stove was placed differently in the room so that it would be better placed for heating. That made necessary the changing the water heating coils to the kitchen range. And the tank for hot water had to be moved too. In taking out the old stove, a lot of soot was discovered, a new hole had to be made in the ceiling and chimney, so that much cleaning was very necessary.

While the wife was cleaning, I was painting. I put the final coat on the kitchen walls & ceiling. I painted the bathroom walls & ceiling, and Kalomined the dining room walls & ceiling. I got six unpainted dining room chairs and painted them. We got a badly needed chest of drawers, and I painted that, too. I had to fix a shelf in the kitchen, put up towel racks in the bathroom and I put up hooks for rain clothes in the outer stairway.

In fact, when the Ladies got here on the day they met, they were truly delighted with it. They made

the remarks that it no longer looks like a "Barn". Mr. Smith will tell you that it is probably the best looking apartment in Cordova.

In spite of rain that the wind drove in great sheets, there were 24 ladies at that meeting.

Another bright spot in this month was the first Alaska marriage I performed. One of the girls in the Senior Class of the Sunday School and a boy who is a midshipman on the Coast Guard cutter Haida. They make a fine couple. I am intimately acquainted with them and had a conference with them lasting well over an hour before the wedding, in which time I was able I think to help them considerably. It was a simple home wedding and there were forty guests present. I used the ceremony in the book of Common Worship with all the seriousness and dignity I could muster. Many folks remarked at the nature of the service that it was so impressive. I try to make Marriage a serious event.

I sent you a program of our Mother's Day at the Government School. It was a treat to see how eagerly the youngsters tried to please, how hard they worked to learn their poems and songs about mothers. The two teachers are certainly fine women in every way. They do all they can to help me. My influence does not last only on Sundays, but these teachers throughout the week lably second what I teach on Sunday.

It was during this month too that word came to me of the call to Anchorage. I hardly knew what to think. The first one I talked to about it here was Mr. Smith. I was in more or less of a quandry. I hardly knew how to answer. I hope I made myself clear.

The fish are beginning to run. Boats are hard to get. The canneries are operating, taking people out of our services and the Indians out fishing for the summer. I hope to try a D. V. B. S. here. I believe it will work. We have lots of room and energy to expend.

Sincerely yours,

William M. Adoo

Cordova, Alaska  
May 15, 1936

Dear Dr. Somerndike;

I received your letter of May Fifth.

The Church here should take on its own shoulders more of the minister's salary. We have taken at least one stride forward toward that end. It is now before the people, in their minds and consciousness. They are talking about it.

Next Sunday evening I plan to use the subject, "Experimenting With God," based on Malachi III:10. I have been thinking seriously about the Belmont Plan for this Church as the plan that will help us toward our goal.

I believe those lessons which you sent me, and for which I thank you very much, will help arouse in the young people a much needed Church consciousness, and with them I hope to awaken in them a degree of Church loyalty. I am presenting the same lessons to the Junior Choir, which meets Wednesday evenings, in a series of talks to them. The first one went quite well last evening. I told them about the beginnings of the Christian Church. They knew some of it from their school history, and some from their Sunday School lessons.

I discontinued services in the Government School because after a conference with the teachers, we felt that the natives would not attend our services. They are all members of the Greek Church, and they all attend any service there. They are not averse, however, to attending any other Church except the Roman Catholic, against which they with us consider themselves Protestant.

It seems to me the Russian Priest has a prior right to that field. They are all - and by that I mean every native in Eyak village - are members of his Church. It is part of his parish and he visits it regularly.

I do not believe that in any way I am yielding to anyone. I am, it seems to me, stepping into a breach and trying to open it wider by presenting Christ. Every time I talk down there I put in a good word for Him. On Mother's Day I told them how best they could please Him by speaking a good word for Him at every opportunity. It seems to me that to go down there to the Government School when the children and grownups are available, is to grasp an opportunity.

I happen to know this particular Russian Priest. He is a fine, clean man, free from drink. He, with me, deplores the condition of the Native here. We are both striving to put more of Jesus Christ into their hearts than liquor and evil deeds into their bodies. And I think when one has Jesus Christ uppermost in his life, the preaching of Christ crucified as his only purpose in living; race, nationality, creed, denominations, all lose their significance. Jesus Christ to me, transcends even the Presbyterian Church.

Please do not misunderstand me again. I am not upholding the Greek Church as an organization. I am trying to make you believe that this man is one worthy of exerting his influence. I am not letting the Presbyterian Church down. I was born and brought up a Presbyterian, and I believe with all my heart that she is right. But Jesus found even a "good Samaritan", and a Samaritan woman who believed Him. I set forth the claims of our Church as strongly as I am able, but my Presbyterian Church does not

lind my eyes that I can not see goodness elsewhere, and the light of Christ in another's eyes.

Perhaps my phrasing was unfortunate and conveyed wrong impressions. Perhaps too, this letter may not be worded exactly as I would like. I do not want to offend by this statement of the situation here as I see it, yet I feel that your letter calls for the sort of reply that I have made. I think it is the kind of reply that you would like me to make.

I had an interesting conference yesterday with the Director of Education of the Bureau of Indian Affairs of the Territory. He is a Presbyterian, a member of the Church at Juneau. His name is C. M. Hirst. He is interested in our work among the natives. We are going to talk together some more before he leaves Monday. I also talked with the Medical Director of the Bureau of Indian Affairs, Dr. J. F. Van Ackren, who is accompanying Mr. Hirst on a tour of the Territory. We have exchanged some ideas about the natives and perhaps some good may come of it.

In His Service,

*William A. McAdoo*

William A. McAdoo

Cordova, Alaska  
June 15, 1936

Dear Dr. Somerndike,

The very unusual thing happened this month. The sun shone nearly every day. It drew the people out into the open on hikes, hunts, and picnics. It drew great numbers down to the lake and out to Strawberry Point to swim. In fact, it drew quite a number away from the services of the church.

The Salmon started their run, and although there is no Sunday fishing allowed, the canneries operate all day Sunday and their rest day is on Monday. They do this because usually the cannery tenders come in on Saturdays with the results of several days fishing, and they must be working steadily to can the fish before they spoil.

The whole is quite an interesting operation.

But the aftermath: When the fishermen, cannery workers, or almost anyone else around here gets paid off, they take to drink. How I do hate the stuff. It eats up the incomes of these people so that they have nothing left to keep them over the winter. The stores give them credit during that time. They never collect. And we who pay our bills, carry those people by the advanced prices the merchants feel called upon to collect. To a newcomer, they blame the high prices on excessive freight rates. But those who have been here long enough know it is the "demon Rum" who makes the high prices.

I should not "kick" so much against high prices. I should rather bewail the damage that stuff does to human beings. How the

I suppose I have talked enough about that.

As you see by my report, I went up the Railroad. It certainly is God's own country. What I can not understand sometimes is how people can act like devils straight from hell amidst the beautiful surroundings that God has put us in, and made for us.

I met two strange children up the line each about seven years of age. Neither of them had ever seen a minister, or been to a church or Sunday School. In them I found a naïve eagerness, a simple and genuine curiosity. They did not know the difference between a minister and a priest and called me one as quickly as the other. They wanted to pray and had felt a serious lack because they had never been to church. They did not know how. They did not know what to say, or pray for, though they did pray that a minister would come to see them and that he would have church. They did not know whether they could consider themselves saved or not.

Because their parents had taught them, each believed himself to be one of God's own children, but each had apparently reserved a doubt in his own mind concerning the part the church has to play in it. I settled the questions in their minds before I left, and with the help of their mothers who are fine Christian women, they will grow up with a strong faith.

I must say that on the trip I met with more apparent eagerness for the Gospel than I have ever witnessed. People were glad to see me talked with me about their problems and troubles. They have had no minister visit them for two years. They talked about God's word and His

Son. I did not do anything but announced myself as the Rev. - and the people eagerly began the topics of conversation. From what I had heard of the character of the towns, I had believed I would meet with considerable opposition and worldliness. It is true it is there, but the hearts are hungering and thirsting after something better. I tried the only way I know how - to feed them on the Word of God.

I do not know what might be expected of ~~you~~ me by you on such a visit.

I found the Indians at Chitina very interesting. Mr. Bingle had taken some S.S. Literature to them some time ago. The older men and women were making booklets of the primary leaflets as eagerly as the children were. I left there a great market bag full of our surplus papers, quarterlies, leaflets, etc. which have accumulated during the year.

There, there is some real work going on. I had thought the teachers here are fine, and they are, but Mrs. Delahant at Chitina is making progress. There, the Indians are of a different tribe, they have not such close contact with the white people or with Liquors. Her work that she does is not undone in a day or two as it is here. I am reminded of the man who attended a "holly Roller" camp meeting and was "saved". The next morning in harnessing up his horses he cursed and swore at them. He told it at the meeting that evening and they decided he had to be "saved" all over again. That is somewhat the same situation here among both the Indians and the whites. Or maybe I am too Idealistic.

Sincerely yours,

William M. Adoo

Anchorage, Alaska  
July 15, 1936

Dear Dr. Somerndike,

To say the least, we are enthusiastic in our work in our new field. We had to cut grass a foot high in the yard. We had to clear dirt in the manse and the church. We have planted a garden and already the green shoots are coming to view.

Besides that, we found that July 16 is the 20<sup>th</sup> anniversary of the dedication of the present church building. So we wrote up the history of the establishment of the local church and are having it printed in the local paper. We find that eight of the original petitioners to Presbytery for a church, still reside in Anchorage. Two of them were, and one still is, a member of the first board of trustees.

The trouble in the church seems to have vanished with one Miss Martha Pohnert to the states where they say she has gone for a year. During that time, if she does come back, we expect to be established. And knowing her, it will be hard for her to secure a foothold again such as she had in the church organization.

The Rev. Amundsen left the manse in bad shape. He allowed the pipes to freeze and burst in the cellar and kitchen where the water discolored the walls. The wash bowl in the bathroom was pulled entirely from the wall. A number of other things show much more than ordinary usage.

You know, it is too bad someone could not have been secured sooner. At the Episcopal church last Sunday Bishop P.T. Rowe conducted Confirmation services at which a class of eight fine young boys and girls were received to Holy Communion. The larger part of these were up until the time of Amundsen, members of the Sunday School here.

The Officers of the church are going ahead with the every member canvas this week. They hope to have seen everyone and secured a pledge from them by Sunday.

With the consent of the session I went ahead and organized a Daily Vocation Bible School. We feel that results so far have been worth while and the returns on our investment of time, energy, and money will more than double our capital. The boys and girls have truly enjoyed it and are sad now that it is fast coming to a close. They asked Mrs. Donald only this morning if the school could be continued until their regular day school begins in September. I will enclose a complete report under separate cover and mail it after the school is over.

It seems Rev. Yonel spoke without knowledge concerning who was going to foot the bill for my expenses in moving from Cordova to Anchorage. I am submitting it to you — Itemized.

Steamship tickets - Cordova to Seward - for 3 *	\$ 30.35
R. R. Tickets - Seward to Anchorage - for 2	13.70
Freight - billed as Household goods to get cheaper rates -	<u>29.45</u>
Total - * - charged \$2.35 for child's ticket	73.50

Monday of this week the city imposed an expense on the church by laying concrete sidewalks on both sides of our block. The trustees wondered whether the Board could help us meet this sudden added burden. I do not know exactly how much the amount is that we are stuck for, but it is plenty. According to my figuring on the knowledge of how they charge that I have, the estimate is about \$60.00.

We are going ahead with a right good will. We are glad you are praying for us - we seem to feel it at times.

Sincerely yours,

William M. Adoo

August 3rd, 1936

Rev. William McAdoo  
Anchorage, Alaska

Dear Mr. McAdoo:

I was very glad to receive your letter and to learn that you have gotten settled so nicely in Anchorage.

It is very gratifying to learn that Miss Pohnert has left and that Mr. Amundsen has gone also. With a clear field you ought to be able to make rapid strides in rehabilitating the congregation. The fact that these people were attracted so strongly to Miss Pohnert and to the evangelistic type of preaching which Mr. Amundsen gave them should prompt you, I think, to pattern your preaching pretty largely along evangelistic lines. Do not burden these people with doctrinal discussions. They need to have the gospel of redemption in its simplest form presented to them in terms that will help them to see the better way and to create the desire to walk therein. Introduce evangelistic methods into your services. Do not be afraid to be a little informal, using gospel songs and striving in every way to popularize your services for the sake of winning souls.

I am expecting to look in on you about the middle of September and then we can talk a little more in detail about the situation.

With reference to your moving expenses, I will say that it was our understanding that the Anchorage Church would pay your moving expenses. They ought to do it. However, I will send you a check for this amount, so that you will not be the loser because of your transfer to Anchorage. The church will have to pay the expense of laying the concrete sidewalks. The Board has no funds with which to meet this expense.

I think you ought to make it perfectly clear to your

August 5rd, 1936

church officers also that the amount of your salary which the Board is assuming is for this year only, and that beginning next April the Anchorage Church will be expected to reduce the Board's share of your salary by \$500, with a corresponding reduction of \$100 per year for each succeeding year until the church is paying the salary in full. This was the arrangement to which the church was expected to agree at the time Mr. Winterberger resigned. The Board feels that the Anchorage Church should pay the full salary of its pastor. The town is prospering, the people are not poor, and there is every reason why they should provide the full support of their minister.

I am glad that you had such a satisfactory Vacation Bible School. This has paved the way, I am sure, for a very fine Bible School next summer.

Faithfully yours,

JMS:PDS

Anchorage, Alaska  
August 15, 1936  
*(rec'd 9/10/36)*

Dear Dr. Somerdike,

I am very glad to hear that you are coming for a visit with us. We shall do all we can to make your stay in Anchorage as pleasant as possible. We have an extra room which we place at your disposal while here. We shall be glad to have you take part in any of our services while you are here, and we would be very much pleased if you would speak to us. I do not like to choose a subject for you but if you are here on Sunday, September 13<sup>th</sup>. I would like you to tell us something of the Whitman-Spalding history. I have designated that Sunday for the observance of the Centennial. We expect to have an informal reception for you so that you may meet the people of the Anchorage Church, that you may draw from them information about the field, that your visit with us may be as profitable for you as possible. I shall be glad too, to give you the opportunity to talk with me.

The work is progressing slowly. The people seem to be pleased, and feel that the congregations are holding up very well. The Sunday School has started a membership drive. I hope you will permit us to call it by the title of one of your books, "Sunday School Builders." The greatest need of the Sunday School was a boys class. I have found two boys, one 14 yrs. old and one

16 yrs old who are starting in the class. I am its teacher.

I am planning a series of evangelistic services for the week prior to Rally Day. They will of necessity also be services preparatory to Communion.

We are planning also a Christian Endeavor, and a Midweek service. The Sunday School teachers plan to meet once a month, so in all probability we shall have a leadership training class.

I had several delightful experiences this past month. First Rev. Mason and his wife from Seward, pastor of the Methodist Church there, came up on an excursion to Palmer. They were accompanied by Walter Torbet, western Representative of the Board of Home Missions and Church extension of the Methodist Episcopal Church. His main objective was to get the ministers of this district "conference minded" and include his "lonesome Methodist Pastor" at Seward. He did not know it but Bingle and I had talked of that very thing before this time.

Another Methodist Board secretary from Philadelphia, I can not remember his name, nor can I find his card - visited with us.

Then a man whom I believe you know, Pastor of Holy Trinity Presbyterian Church of Philadelphia, William Barnes Lower. We had a fine talk together. He insisted on

soon find that segregation of the Indian is necessary if he will prosper at all and maintain the purity and integrity of his race. It is also necessary because the White man has been an evil influence on the Indian. The Indian does not know the deceitful business methods of the whites, and he fell readily under the influence of the hard liquor. Bureau officials are now beginning to see that it is necessary to put the Indian on Reservations and maintain strict care of him. Then when that occurs, perhaps one can go among them reasonably sure of a hearing. Then will they be properly censused, and cataloged as to illiteracy, and a lot of other things. We will then be able to work with them and not proceed blindly as at present.

Another and final experience of the month was our meeting with the Klereksopers. They docked at Seward and made a trip to Palmer, stayed at Bingle's, and he showed them over the colony. He stopped here twice and we showed him as much of the field as time would allow. It certainly is a fine thing for them to be able to go - they are so enthusiastic. We arranged a picnic lunch for them with Mr. & Mrs. Atwood out at Lake Spenard. We also introduced them to Rev. Lower whom you may know is Harley Kline's father-in-law - H. L. was one of Mr. Klereksoper's classmates at Princeton.

So we had a wonderfully inspirational month all around - and with your coming yet to be experienced, who shall say God is not Good.

Sincerely

William M. Ados